THE INQUIRER

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ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

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DR. GRAHAM

SO Billy Graham is going to Cambridge. He has been invited there by an undergraduate body. He is to preach in the University Church. A canon of the Church of England, Canon Luce of Durham, has written to *The Times* protesting. As far as we are aware this is the first time that any form of influential opinion in the Church or elsewhere has protested against the importance given to Graham. Everyone has been paralysed by publicity into silence. Graham's visit to Cambridge disposes of the excuse—a poor one anyway—that his methods and fundamentalism were to be borne because he got at the common man. Educated opinion, presumably, is now falling for him, and there is something rank and unpleasant about it. This is a free country, and Billy Graham or anyone else is welcome to put up his tent or gain access to Churches where or how he may. But being a free country, without offence, other people can say what they think about it all. If Graham went to Cambridge to speak or to teach on any other subject than religion he would be called a quack. Presumably any kind of intellectual offence can be committed in the name of religion; and to this level has organized religion been committed in this country. The Archbishop of Canterbury, for instance, has gone out of his way to give Graham support. At one time Dr. Fisher was the headmaster of one of the chief public schools of England. One wonders whether he knows exactly the kind of thing Graham is committed to. He can find out in the "evangelist's" book "Peace with God".

Creation of the World

In this book the gentleman who is to bring the undergraduates of Cambridge to Christ, rejects with emphasis the theory of evolution. He does so on the evidence of the first chapter of Genesis. None other is necessary. The world was created at one swoop, perfect and entire, by a fiat of God. Adam was the first man. There was "no jibbering, grunting, growling figure of the forest trying to subdue the perils of the jungle and the beasts of the field". So does the preacher who is to preach in the University Church present the theory of evolution. Flat and entire, he goes out for what he calls the "Word of God". Like many another evangelist to whom the Bible is the word of God he does not seem to know what the Bible says. The first chapter of Genesis is contradicted by the second. In the first God creates the world first and Adam afterwards, and in the second he starts off with Adam and ends up with most of the world. Ordinary educated opinion knows why this is so. Generations of Cambridge scholars have spent some time finding out why it is so. But the man who is invited—as no ordinary man—to preach in the University Church, is even unaware that what he claims as fact is an illiterate reading of a myth that can be made plain to children of sixteen.

Once Adam is established as the first man all the fundamentalist theology follows. "God is not to blame for the snarl in which the world has so long found itself. The fault lies squarely with Adam." Bang right on him. And since Graham thinks of his evangelism in American terms, "Adam stands as the federal head of the human race". The Devil—yes, there is a personal Devil—tempted the "federal head of the human race" through Eve, and the consequences have been dire ever since.

Questions for Cambridge

The medical students of Cambridge, and the psychologists, may like to note that all mental and physical disease is the result of sin; and that presumably they are wasting their time until they know how to get rid of sin in the manner to be prescribed by Billy Graham. The historians ought to observe that "there is more evidence that Jesus rose from the dead than there is that Napoleon ever lived". And if with every other historian in every other university this seems to them to be illiterate bunkum then they may like to know why they think so. The author of "Peace With God" tells them. "Their spiritual vision is so blinded and they are so completely prejudiced that they cannot accept the glorious fact of the resurrection of Christ on Bible testimony alone." The physicists and astrophysicists, if they have heard of Billy Graham, may like to know that he can give them some help. He can partly locate the physical position of a place called Heaven. This he admits is difficult because "unfortunately we are not told in scripture". Nevertheless Psalm 48, v. 2 may help, and if this doesn't there is still a further suggestion. "It is interesting to note that God gave Moses instructions to pour the blood of the sacrifice on the north side of the altar toward God. The magnetic needle points north. Perhaps the Celestial City is in the north. We do not know." Never mind. Billy Graham can take a leap where Fred Hoyle cannot follow him. "Christ, God, the angels, and other Christians" (how nice it is that God and the angels are Christians!) "will make heaven wherever they may be."

There are indications, according to Graham—for students of world affairs—that the world is coming to an

end. We may be in the midst of "the last act of the mighty drama started all those thousands of years ago in the garden of Eden". The evidence is impressive. "There are stirrings in the Middle East—ancient Persia is once again a key nation because of oil and with the re-establishment of Israel as a separate nation . . . the wheel has made its mighty circle and is coming to a full turn. . . . In Daniel we are told . . . " etc. *and* etc.

Over to you Dr. Fisher! Over to you all those galaxies of clergymen and ministers who have sat behind Graham whilst he was giving his "message of salvation". Over to you all those innocents of Cambridge and those functionaries who have made his visit possible.

And what does it all amount to?

The Truth

Our lively contemporary the *British Weekly* with some difficulty has been trying to find out. It has pleaded with its readers to give it the facts. The following, from a correspondent is a fair description of them.

> I have become more convinced than ever of the need for a great movement in the Churches towards personal evangelism and witness, and have grown to doubt considerably the value of mass campaigns. No need to mention names; my area is hard by Harringay. From the campaign held there, I received few names of people living in the down-town streets. Those whose names were sent to me were of emotional girls, who had been linked with the Mission, had previously made decisions, but had fallen off. Despite vigorous follow-up, they have not come yet into the full life of the mission, or indeed of any church.
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> A friend of mine who received 26 names from the Harringay Campaign, found that two had long been attached to his mission. But, again, despite strenuous follow-up, not one of the remaining 24 has "stayed the course".
>
> Thank God there have been genuine and lasting conversions from such appeals, but I must honestly record disillusionment. And I cannot believe that such results are not widespread.
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> In the course of my mission work, I visit numerous city parishes. I recall one where I preached, and read many notices regarding the organization of coaches to Harringay. Visiting the same church a year later, I noted particularly that the congregation was smaller.

Compare this obviously truthful experience with all the claims made by and on behalf of Graham, with the Deity frequently mobilized by Graham behind his own claims, and the comparison is wretched enough. The mission, if that is the word for Dr. Graham's activities, is religion in decay. There is humiliation in the manner in which clergymen and ministers, perhaps out of despair, have tried to pretend to themselves and others that here, in this kind of thing, was something of salvation. That religion should fall for the headline and the half-truths of publicity; that it should say "yes" when it knows perfectly well it ought to say "no"; that without protest it should accept the help of the doubtful press, this is superstition and darkness, and has nothing whatever to do with the truth.

The Alternative

What would happen to civilization if the fundamentalists of the Billy Graham type got hold of it in power and in deed? What, one wonders, would happen to the scholars of Cambridge engaged in a very different manner from him in finding out really what the Bible says? That this collapse in spiritual perception should come to this country, be welcomed in the universities, and its lie accepted as truth, is a deeper witness than many other things of the tragic plight of organized religion. It cannot and does not wrestle with its own colossal spiritual problems. It is helpless with fear. It has flung its young to the wolves of fundamentalism—and all too pitiably some of the young seem eager enough to run to them.

The alternative? What it always was, the choice between the sham and the real, and the strength and imagination to pick out the real and follow it what may.

Elsewhere in this issue writes the Unitarian minister, Margaret Barr, engaged upon a mission in the Khasi Hills in India. Alone, amongst a primitive population, so primitive that the children do not know really how to play games; cut off from her kind; without hope of reward save what her own spiritual strength can give her, she does her own work. A voluntary choice. She probably speaks the same interior language as the writer of the letter we have quoted from the *British Weekly*. These the world walks by, knows nothing of them. It prefers—fortunately only in spasms—the headline and the impression of the big built-up figure.

No one, as far as we are aware, in organized religion has really protested with any vehemence. Dr. Graham has been accepted in paralysed silence and discreet public patronage. It is time that someone should use the invective of G. K. Chesterton, stirred in another matter, and with a change of names, say, "Chuck it, Dr. Graham!"

MEN SEEKING GOD

By Margaret Barr

I have just been reading the book called "Men Seeking God" which was reviewed in *The Inquirer* a few weeks ago. I was especially interested in it in view of the fact that the Swami chosen to represent Hinduism happens to be the first, and still the most intimate of my many friends amongst the monks of the Ramakrishna Mission. When I came to the Khasi Hills he was Headmaster of the Ramakrishna Mission High School at Cherrapunji, and I used to go over and give talks on Comparative Religion to his pupils. Now that he works in Calcutta we rarely meet, but the spiritual affinity remains.

With one, at least, of the conclusions of the author of this book I am in complete agreement—however different *beliefs* may be, religious experience is one. Individuals will inevitably interpret their experience in terms of their beliefs, which are generally coloured by background and upbringing, but the experience itself, when it is true religious experience, is one and the same. Twenty years in India would have convinced me of this if I had had any doubt of it before coming. The people whom I have found to be kindred spirits out here have been invariably those whose religious experience was deep and vital, whether or not their interpretation of it in terms of belief coincided with my own, or not.

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Sometimes it did, as in the case of the old Brahmo minister at Cherrapunji whom I used to visit fairly frequently until his death at the ripe age of 82. And perhaps even more in the case of the Dowager Maharani of Mayurbunj, the daughter of Keshub Chunda Sen, with whom I spent many a peaceful and inspiring hour in her home in Shillong during my early years there. A woman of sorrows, she was one whose strength to endure "the slings and arrows of outrageous fortune" emanated from a deep abiding sense of the reality and nearness of the Living and Loving God. And most of all with my friend and colleague, S. K. George, with whom, tho' we rarely meet, the passing years bring a steadily deepening at-one-ness.

But more often it did not. I had assumed, before coming to India, that my closest affinity would be with Brahmos and after them with Muslims, whose sturdy monotheism had always appealed to me. It would have surprised me then to be told that (apart from the two Brahmos already mentioned) I should find myself far more at one with the monks of a Mission that encourages the use of idols and whose temples and prayer halls are full of pictures and images of the founder of their Mission to whom they look as the (for them) most important of all the incarnations of the One God. Yet such is the case. To these men the spirit and message of Ramakrishna and his constant presence to help them in their spiritual pilgrimage and give them strength to live lives of renunication and service, are as real and all-important as were the spirit and message and presence of Christ to C. F. Andrews or Francis of Assisi. And if Christ's test of "By their fruits ye shall know them" is a just one, their belief that God has revealed Himself in Ramakrishna is as true as the corresponding Christian belief that He has revealed Himself in Jesus Christ.

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But there is one crucial difference, and it is one that endears the Hindu devotee to me as few of his Christian counterparts have ever succeeded in doing. It is his attitude to worshippers belonging to other faiths. The unity of religion is one of the tenets of Hinduism, going back at least to the Upanishads, and because of it Hindus have never been proseletysers. Always they accept as valid any religious experience which puts the worshipper in touch with spiritual realities. Always they rejoice to discuss, without bitterness or arrogance, the differences of interpretation and philosophy that underly the teachings of the different religions. None of the Hindus with whom I have talked has ever spoken with anything but veneration of Jesus. They have the clearest understanding of Christian mysticism and what Christ means to the Christian and would never dream of trying to convert a devout Christian to Hinduism. Their gentleness, tolerance and patience even with the arrogant Christian missionary who goes about shouting from the housetops that there is no salvation save in Christ, are amongst the loveliest of the many lovely things that India has shown me, and the more striking because so different from the attitude of the vast majority of Christians.

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Another book that I have been reading recently is "Understanding Jesus Christ" by McEwan Lawson, an excellent book of its kind, bearing the marks of modern scholarship and a liberal outlook, but vitiated for me by the assurance of the absolute uniqueness of Christ and Christianity. Perhaps the author has not been fortunate, as I have, in having friends amongst the monks of the Ramakrishna Mission.

It was a great pleasure to read in *The Inquirer* of Bruce Findlow's address at the G.A. Though he had only one year in India, and even that was spent almost entirely in the Khasi Hills, the impression which he has carried away on these matters is in close harmony with mine. He feels, as I do, that it is to such people as these swamis, and, of course, such exceptional individuals as S. K. George, secretary of the Fellowship of the Friends of Truth, that we can most rewardingly look for fellowship, as twenty-two years in India have proved to be true for me.

The South Wales Unitarian Association

The Association held its annual meetings at Alltyplaca on Tuesday and Wednesday, 16th and 17th inst. The preacher on Tuesday and Wednesday evenings were Mr. Elwyn Davies and the Rev. D. Jacob Davies; Rev. Watkin Davies and Principal I. D. Jones. The congregations were largely represented at the business meeting on Wednesday morning. Wednesday afternoon was given to an address by Rev. T. Oswald Williams on "Essex Hall", its history and its present appeal for its building fund.

COMMENT

Sunday Rest Again:

I HAVE written once or twice lately expressing my misgivings at the great inroads that are being made upon the traditional period of quiet that the Sunday once assured to the men and women who do the work of the world. The latest case in point is the institution of a Special Sunday ferry between the Island of Skye and the mainland, in order to allow trippers from the south to leave the island in their charabancs on Sundays. It is said that 90 per cent of the people are opposed to the innovation, most of them being "Wee Free's" who hold the Sabbath inviolate.

Surely the inhabitants of such a well-defined locality should be entitled to have their wishes consulted on such matters, quite apart from the intrinsic rights or wrongs of strict Sunday observance. It would be a sheer gain to have enclaves of quietness preserved from the noise and the unrest of modern life. Every attempt to further that object, no matter what the motive, should receive the support of good citizens. How necessary that support is can be seen from the possible fate of the Peak National Park. No sooner has this tract been set aside in order to preserve there in perpetuity the amenities that nature has so generously provided, than the Derbyshire County Council, in spite of the opposition of the Peak Park Joint Planning Board, are contemplating the provision of a road racing circuit in the National Park. If the Planning Boards have no power to prohibit such evasions of the real purposes of setting aside areas as National Parks, legislation should at once be put through to remedy the defect.

A recent writer has remarked that "especially since the year 1914 every single change in the English landscape has either uglified it or destroyed its meaning or both. Of all the changes of the last two generations, only the great reservoirs of water for the industrial cities of the north and midlands have added anything to the scene that one can contemplate without pain". A change does not require to be in the direction of building to destroy the meaning of the English countryside—the disturbance of its quietness and peace are equally effective.

Billy Graham at Cambridge:

The news that Billy Graham is to conduct a mission at the University Church at Cambridge will be sad news for many of us, even although the meetings are in pursuance of an invitation given by the Cambridge Inter-Collegiate Christian Union, and not held under the sponsorship of the University. The mission, we are told, "is a private venture, and does not commit the University, or the Church in the University". A true university church, no doubt, would open its doors to all who had a serious religious message to deliver, but the Cambridge University Church is not of that type; and that being so, it is somewhat tragic that the young men at the University should be confronted as an alternative to the worship of the Church of England, with so narrow and intellectually untenable a presentation of religion as that favoured by Billy Graham.

Billy Graham, no doubt, is a worthy disciple of the Christian faith, but young men at universities tend to have a mind far more critical than that possessed by the majority of Billy Graham's hearers. The whole purpose of his mission would be to attract to his mission those who would not normally enter a church at all, but it is safe to say that for every one who would be "converted" in the evangelistic sense, ten would go away, sorrowful perhaps, but nevertheless with the feeling that the Christian faith demands that he shall deny his intelligence.

Only the other Sunday I was listening to a service from the Iona Community for a few minutes before I went to my own chapel. The preacher was the Warden, Dr. Macleod Frankly, I was disappointed. Again and again, one heard the refrain: "but GENESIS says . . . " as though that clinched all possible arguments. So far as I am concerned, to say that

Genesis says this or that implies no higher measure of authority than attaches to the *Koran* or the *Puranas*. That is to say, all these works have the same *kind* of authority—a wise man will listen to what they say and weigh it well; but they cannot supply the last word in an argument.

Water Shortage :

Those of us who live in towns and the better-watered part of the country have been free from the difficulties that fine and sunny weather brings to the inhabitants of remote farms and villages. My own chief difficulty has been that I have had to carry hundreds of gallons of water to keep my garden in form, but that is nothing to the distress caused by having to cart water from a distance or to pay someone else for doing it.

Once when I was a boy in New Zealand I spent my holidays at a wheat-growing farm on a great clayey plateau a couple of hundred feet above the river valleys. There was usually a good rainfall, and no special steps had been taken to meet a water shortage, except to provide one or two dams for a few cows and sheep. But that summer there was an unusually dry spell, and the farm vehicles had to go six miles for water. It didn't disturb me much, as I was allowed to go with the lorries, and the half pint a day which was doled out to me for washing myself seemed ample; but the farmer and his wife, no doubt, thought otherwise, for it had come at a time that would at any rate have been busy enough.

Those villages in Derbyshire that have made special provision for their own supply in times like this have my sympathy when outsiders come and reduce the water available for local use; but one hopes that before very long there will be a good water supply for all farms and villages whether near permanent water or not. It is one of the drawbacks of modern industry that immense quantities of water are sometimes required, and one can well imagine the water resources of the Pennine watershed being inadequate to meet all requirements, and it does not seem extravagent to envisage, in the days of nuclear power, the waters of such rivers as the Tweed, Nith and Eden being deflected south to supply the growing requirements of the great manufacturing centres of Northern England. Israel has already shown the way, by raising the waters of the River Yarkon, which would otherwise flow uselessly into the Mediterranean near Jaffa, a hundred feet, and taking them by pipes seventy miles further south, in order to fertilize the Negeb.

Commentator.

"NO CROSS, NO CROWN"

By George E. O'Dell

THE saying "No Cross, No Crown" is a poetic phrase, which can convey many meanings and need never be quite out of date. The Crown as an actuality and as indicative of political power is on the way to becoming archaic. The Cross, as historic, belongs in a time when many offences met with execution, and, for instance in the Roman Empire, crucifixion was a common penalty, as it had been long before it was inflicted, according to the record, on Jesus. It has since become a symbol for suffering, including that of myriads of persons who have endured agonies far more protracted than those of the storied Christ—the tale of whom is a profoundly moving one—yet for the myriads no Stations for worship will be found in any church, nor do any pitying devotees develop marks of, say, cancer or leprosy, because of poignant sympathy with some victim's dreadful lot. The world has always been, and still is, a scene of suffering, even in such comparatively unuttered ways as the hungers experienced by the countless millions in indigent populations.

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Both religion and science, however, have tended to soften men's hearts, so that a rapidly increasing number of us revolt against the notion that some post-mortem crown can prove the morality of the universe, by compensating for this or that cross, at least for those who have held correct religious beliefs. Ever fewer conventional churchgoers, it can be surmised, to-day feel content with the idea which, even so recently as sixty-five years ago, I heard expressed in a "divinity" lecture at King's College, London, by the college Principal, that—as Isaiah, he said, had prophesied—the more the poor starve here and now the greater compensation will they receive hereafter. He did not irreverently add, "Better starve, then!" As a youth living in a utopian socialist household I found the teaching shocking; I was too young and ignorant to know that it was a commonplace of medieval Christianity. In this more recent time let us be thankful that humane ethical feeling—partly actuated to-day by fear of Soviet Communism—is producing an ashamed feeling in favour of extending practical aid to disadvantaged peoples short of food, housing, clothes, and scientific education and equipment.

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Belief in the persistence of human personality after death is ordinarily based on "faith," and clerics and churchgoers habitually disapprove of attempts to ground it in scientifically ascertained facts. Yet no agnostic is morally justified in feeling contempt for the idea of survival—even though the form it takes may vary from that of the pathetic washerwoman who looked forward to "doing nothing for ever and ever," through ascending grades to those who wish for mystical union with a Soul of the Universe, Christian, Buddhist, what not. There are also those to whom the notion of endless existence, even if blissful, is terrifying. It is likewise worth noting that there is a curious and perhaps instructive paradox to be found in the fact, as studied psychologically and statistically, that happy persons, especially if engaged in work of an absorbing and disinterested kind, are much less likely to be concerned about their possible future than are others of us. Many very fine people would respond gladly to the sentiment attributed to a certain Catholic woman saint and emblazoned under a life-size mural of her in the Church of the Paulist Fathers in New York (where I sometimes rested in my lunch hour and loved to see the astonishing words): "I will spend my Heaven in doing good on earth!"

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Well, so much by way of preface to a cognate, though less astringent consideration. "No Cross, No Crown" can be taken as symbolizing a thought which should appeal to everyone, but especially should be faced by those who have no other-worldly expectations and are liable to deteriorate humanly if believing that right purposes and principles have lessened authority if not founded in some traditional religious creed, such as they themselves may have discarded or hold only in an attenuated form. Why endure any kind of cross if it does not earn a crown? Let me argue here that the cross can and should symbolize such sufferings as are naturally incidental to a decent civilized life, and that the crown can express recognition that such suffering may—like proverbial virtue—carry its own reward.

The word "virtue" is appropriate here. As a frequent churchgoer in these days, I have been happily surprised by the many preachers who speak less often than was the custom sixty years ago about creedal matters and more often on what Emerson called "The Conduct of Life." The pulpit emphasis is not now so much on suffering as a preparation for future happiness as it is psychological : setbacks, properly faced, are seen as means to elicit a man's best, create character, self-respect and sympathy, even an enhanced acceptance of life. Indeed, the preacher is likely to say, unalloyed success and joy are dangerous; he who has been always fortunate lives on the edge of a precipice; any day he may have to meet with disappointments, even failures, and not have the practised power to adapt himself to them, it is as well that few persons are perennially lucky—frustration is

a valuable factor in experience, it can bring consciousness of strength and bear in it a heartening compensation.

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The hedonist attitude is not enough; a true soldier in life desires courage and the will to bear wounds if he must, even though no moral "V.C." be waiting for him. Further, never to have suffered makes sympathy superficial; it is one of the strange facts of the moral character that we are called upon to be helpfully tender towards others while very strict towards ourselves, and proud of others' achievements while humble as to our own. To forego this or that, in order that another may benefit, is often far from involving a loss, it can help towards inner grit or poise. As Aristotle so finely said, "To have caused another to do a noble deed may be nobler than to have done it oneself." That is, if it strengthens courage in oneself. To have struggled because of a good purpose, even if not wholly or at all successful, can make for mastery of one's mind and one's fate, and herein is a crown—one of which most actual wearers are rarely aware. The cross can carry its own crown.

The point is surely worth making. Frustrations such as should be conquered or borne with patience can help towards the development of a fine manhood or womanhood, to be worn in the long run gratefully. Spinoza was not wholly right, was he? when he commended pleasure as leading to a greater perfection and pain only to a lesser one.

IT OCCURRED TO ME

Muriel Hilton

A friend of ours was saying the other day that though in some ways he envied the young people their opportunities, their scope for foreign travel, he was not sure if there was a superficiality in modern life, that places were becoming more important than people. This friend is an artist and a religious man. He enjoys sitting in one place and absorbing the detail, the light and shade, the colour of one particular vista, and rushing through places holds no appeal for him. He feels that we have broadened our horizons but have failed to go deep down into the source by which our spirits are nourished. We are very clever, critical and well informed, but we do not live on the inside of life.

Listening to him talking I was reminded of an illustration from the life of James Martineau.

He tells us that a young American, cultivated, intelligent and prosperous came to Europe expressly to ask his advice. The American had no beliefs except that religion was a mischievous illusion; for ten years he had steadily and publicly attacked religion with considerable success. But after a time he had become uneasy. He had become to feel that perhaps after all something was left out of his reading of life; that one could not be sure that all the side of existence which religion represents was mere illusion. And so he had given up his work and come to Europe because he felt that he must find out whether there was something in religion after all. The question was how was he going to find out?

Now this was Dr. Martineau's prescription. He said,—"You must give yourself a year; and you must spend that year in the same country, and with people of the same race. Live for the first six months among simple, slow-minded, narrow, even superstitious peasants, brought up in and practising a rigid traditional faith. Share their lives as intimately as you can. And then go for the second six months to alert, cultured, modern intellectuals, who have given up and despise all churches and religion. And then ask yourself which of these two groups of people—if either—has got that mysterious thing, a hold on the secret of life? Which knows best how to meet the deepest, most crucial realities of life—birth, suffering, joy, passion, sin, failure, loneliness, death?"

So the American went to Germany for a year, and then returned to report. He had spent six months in the house of a Westphalian peasant family, devout, narrow, ignorant, slow-minded and prejudiced people, always treading on his toes, always offending his taste.

"And what?" said Dr. Martineau, "did they know of how to meet the deep realities of birth, death, love, suffering, sin?" And the American replied, "Everything. They seemed to have a sure touch, a wonderful conviction that went far beyond the crude way in which it was expressed. Their lives were entirely grasped and penetrated by something greater than themselves."

And he went to Berlin and spent six months in the student world of Berlin, among delightful, intelligent, keen-witted people, entirely emancipated from all moral and religious prejudices, with whom he had felt most sympathetic and thoroughly at home.

"And what about these?" said Dr. Martineau. "How did they meet the dread and inescapable realities of life?" And the American replied, "They were helpless. No clue. No inwardness." That incident happened some years ago, but it is more significant for us to-day than it was then.

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NEWS REVIEW

What special activity is taking place at your church that may help others if they knew of it? Have you any bright ideas that have been carried out in practice? Such information helps and interests others. **Send it to us.**

Pulpit Changes

The Rev. Stanley Mossop is resigning, on account of health, from the ministry of the Brook Street Chapel, Knutsford. He and Mrs. Mossop will be remaining in Knutsford and will become members of the congregation.

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The Rev. S. H. Knight of Astley, Manchester, has accepted an invitation by the Stand (Manchester) congregation to become their minister, and it is hoped that he will begin his ministry at Stand on Sunday, November 6.

✱

The Rev. Francis Terry has left Bath for Shrewsbury.

London; Brixton: The congregation has undertaken the task of painting the whole exterior of the church building. It will be finished early in September.

The flood-lighting of the building, which automatically takes place every night, is proving an extremely economical amenity, after the initial outlay.

The discussion group has organized a fortnightly series of discussions and debates on religious subjects. The first discussion takes place on September 7 at 7.45 p.m., prompt. The subject will be, "Is Religion a Matter of Temperament"? The discussion will be opened by the Rev. Wallace D. Bell, the organizing secretary of The Council of Christian and Jews. The chair will be taken by the Rev. E. G. Lee.

Bridgwater: On Sunday the 14th, the visit of the young American Minister from Brooklyn, N.Y., the Rev. Donald McKinney, drew a congregation which all but crowded this ancient chapel. As Mr. McKinney's visit was also an official one to the town, the service was attended by the Mayor and Mayoress (Councillor and Mrs. Biddescombe), his Deputy, Alderman P. Wills and many members of the Council. After the service which, at the request of Mr. McKinney, was conducted by the present Minister, a very happy reception was held during which the Rev. W. H. Cordell

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THE INQUIRER

YOUTH SUPPLEMENT

BY THE UNITARIAN YOUNG PEOPLE'S LEAGUE

YOUTH IN CONFERENCE

By Eric Wild

Mr. Wild. Minister of Warrington Unitarian Church and member of the U.Y.P.L., was one of twelve young Unitarians from England and Wales who attended the 1955 International Religious Conference at Barnston, Cheshire, in July.

IT was Robert Louis Stevenson who said: "Youth is the time to go flashing from one end of the world to the other both in mind and body; to try the manners of different nations; to hear the chimes at midnight; to see sunrise in town and country; to be converted at a revival; to circumnavigate the metaphysics, write halting verses, run a mile to see a fire, and wait all day long in the theatre to applaud."

An I.R.F. Conference provides the opportunity for young people of the member groups to follow much of the advice of Robert Louis. This year the Conference was held at Barnston, Cheshire, and on Saturday, July 16, straggling groups from America, Canada, Germany, Holland, Switzerland, England and Wales were to be seen carrying suitcases and rucksacks along a quiet Cheshire lane to the camp. It was not until midnight, however, that the main Swiss and American groups arrived from the South by bus, and rumour has it that the sun rose just in time to see an end to supper and washing up.

The Conference really began with old hands greeting each other with smiles and newcomers peering rather suspiciously at each other's disc on which was inscribed name, member group and nationality. Officially the beginning of the Conference was the service of worship. In a recreation hall, with birds flying in and out, the members of the Conference praised God in prayer and hymn. The service was taken by the President of I.R.F., Carel Delbeck of Holland, and the address given by the Rev. Dudley Richards. Then outside for the formal opening with a welcome on behalf of the English hosts from Martin Dodson of the Fellowship of Youth. The three flags, Dutch, English and I.R.F. were hoisted and flew bravely against a sky of continental blue.

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The first lecture on the Conference theme of "The Urban Community" was by the Rev. J. G. Jacobs of Holland. In his lecture Mr. Jacobs said that man was a pilgrim on earth and whilst a too strong material organization could endanger his spiritual development, he must learn to adapt himself to the new situations which have developed. He contended that many of the reproaches which were levelled against the city, such as: the estrangement from nature specialization, thinking in terms of income rather than possessions, and the lowering of man to a means rather than an end—these were basically characteristic, not of urban living, but of the entire technological society of to-day. He agreed that more justifiable was the reproach of atomization which was peculiar to the city dwellers. Mr. Jacobs concluded with a plea for man to develop his full powers and said that *there* lay the great task for modern education.

The second lecture, given by Mr. W. Berkhout also of Holland, dealt with Culture and Technics. Mr. Berkhout maintained that as we were now, standing at the beginning of a second Industrial Revolution, the future might not seem inviting. Even so we must accept our situation as it was; realize that we were living in a technical civilization. The speakers's thesis was that far from suppressing the development of technics we needed more and better technics, but at the same time we needed a spiritually mature group of men to make technics subservient to man's purpose. We needed to regard technics, not as an end in themselves, but as a means towards spreading prosperity, giving more chances for cultural development and more room for spiritual expansion. He warned his hearers that the future of our culture depended upon *supra-temporal* ideals in a time of ultra-technical materialism.

The third lecturer was an American minister who has in a very short while become a well-known figure in Unitarian circles—the Rev. Leslie Pennington, Minister of the First Unitarian Church of Chicago. The subject of Mr. Pennington's lecture was "Urban Renewal," and he dealt with the problem which had arisen in Chicago of urban decay caused by the move of the city's population. He referred particularly to the question of the housing of the coloured section of the population. He told of the efforts which had been made towards conservation of property, apparently destined for decay, and of the work that had to be done to avoid the move of a negro family into a "white" area—this being regarded as a signal for flight by the white inhabitants.

Each lecture at an I.R.F. Conference is followed by discussion in various groups, the languages used being German and English, but since the time allowed for formal discussion is never long enough, talk goes on often far into the night.

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With the old adage in view that all work leads to the inevitable result of making Jack a dull boy, there were many opportunities offered for recreation. An international match was held to introduce the Americans to the old English game of rounders, which the British consider bears some resemblance to baseball, and the Americans do not! The result was a considerable discussion on the question of rules. There was a full day excursion to North Wales, a trip to Chester, to Liverpool and a visit to a nearby steel works. The concert on the final night saw the various groups bringing forth their talents. To end, a bonfire was lighted and songs sung, ranging from the sacred to the light fantastic.

All too soon Saturday, July 23 was reached which in the programme was laconically headed "Departure". As the parties dispersed each person took along personal memories those small episodes one remembers when more important ones are rather dim. Maybe the memory will linger of a plaintive American voice accompanied by a strumming guitar singing blues at dusk, or of a Dutch lecturer at the concert impersonating a robot in a technical civilization. Perhaps memories will remain of the reverent informality of daily prayers and the beautifully sung "Shalom" as a dispersal vesper. Not a few will recall a distinguished English minister fulminating against litter fiends. Whatever the personal memories all would remember the happy fellowship of people of different countries meeting together.

To the readers of the "Youth Supplement" the President of I.R.F., Carel Delbeck, sends greetings and hopes that all Unitarians will come to realize more fully how important for mutual understandings are the contacts made at such international meetings as the I.R.F. Conference. Next year the Conference will probably be held in Germany.

Bolton—Unity Church: The annual Rose Queen Service never fails to draw a crowd and this year was no exception. On Sunday, July 31st, the Church was filled to capacity when Dorothy Hayes, a seventeen-year-old Sunday School teacher and member of a family which has served Unity Church with conspicuous devotion over several generations, was crowned seventh Rose Queen. The Church was beautifully decorated for the service, and afterwards the Queen and her attendants, in all the finery of their splendid costumes, took the flowers to the old folk in a local institution. On the Saturday after the coronation service, there was a Rose Queen Festival which included a procession through the streets, when visits were made to elderly sick members of the congregation.

THE CALENDAR OF THE CHURCHES

SUNDAY, AUGUST 28th, 1955

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIS
ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY
ABERYSTWYTH, New Street Meeting House, 11, Rev. H. MAGUIRE
ALTRINCHAM, Dunham Road Chapel, 11, Rev. ARTHUR W. VALLANCE, 6.30, Hymn Service
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3. Rev. B.GILL
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Rev. SYDNEY H. KNIGHT

BATH, Trim Street Chapel, Unitarian, 6.30, Supply
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Rev. E. S. PETERS
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. JOHN ROWLAND
BILLINGSHURST, Free Church, High Street, 11.15, Mr. W. R. H. FRASER
BIRKENHEAD, Unitarian Church, Bessborough Road, 6.30, Supply
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Supply
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath 6.30, Rev. RONALD MCGRAW
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. J. H. EWBANK
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, ——
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. J. GORDON DAVIES
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. HENRY HALL
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REDFERN
BRADFORD, Broadway Avenue, 3.15, Mr. W. LLOYD
BRADFORD, Town Hall Square. 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGEWATER, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. W. H. CORDELL
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
BRIGHTON, Christ Church Unitarian, New Road, 11 and 6.30, Mr. G. J. PRUCE
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. DUDLEY RICHARDS
BRISTOL, Oakfield Road, 11, Rev. DUDLEY RICHARDS, 6.30, Miss FLORENCE BRADFIELD
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HILL WAREING
BURY, Bank Street, 11, Rev. JOHN MATHER, 6.30, Mr. HENRY TITTLE

CAMBRIDGE, Memorial Church, Emmanuel Road, 11, Rev. H. L. SHORT
CARDIFF, The West Grove Unitarian Church, 11 and 6.30, Mr. ROY JOHN
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Supply
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Rev. JOHN ROWLAND
CHELTENHAM, Bayshill Unitarian Church, Royal Wells, 11, Study Service, 3, Sunday School, 6.30, Rev. BARBARA THOMAS
CHESTER, Matthew Henry's Chapel, Trinity Street, 11.15, No Sermon, 6.30, Dedication Service
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. EDRIC SHAW
CHOWBENT Chapel, Atherton, 10.45, Rev. KENNETH TWINN, 6.30, Women's League Service, Mrs. A. JESSEL
COSELEY, Staffs., Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. WHITEMAN
COVENTRY, Holyhead Road, 2.30, Sunday School, 11 and 6.30, Rev. ALUN WILLIAMS
CROWN, Free Christian Church, Booth Street, 6.30, Supply
CROWLEDGE, Unitarian Church, Harmitage Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK (Also 6.30, 1st Sunday in month)

DEAN ROW, 10.45, Mr. F. WALKER STYAL, No Service
DENTON, Wilton Street Chapel, 11, Children's Chapel, and 6.30, Rev. F. COTTIER
DERBY, Prior Gate Unitarian Chapel, 6.30, Miss A. SHORT
DITCHLING, Old Meeting House, 10.45, Dr. J. J. GORING
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. H. W. KEMBALL
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Mr. E. C. CHITTY
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11, Supply, 6.30, Mr. E. HILL
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE
DUNDEE, Williamson Memorial Unitarian Church, 53,Constitution Road, 11, Rev. A. E. POTTS

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER
EXETER, George's Chapel, South St., 6.30, No Service

GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street Unitarian Church, 11, Mr. BRUCE PUNDLOW
GLOSSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, Rev. GRAHAM SHORT
GUILDFORD, Ward Street Church, No Service

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Dr. ALFRED HALL
HALIFAX, Northgate End, 10.45, Rev. J. B. TONKIN, 6.30, Mr. H. WALKER
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Mr. E. A. MARTIN
HENCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. RALPH E. GODDARD
HORSHAM, Worthing Road, 6.30, Mr. W. E. H. FRASER
HUDDERSFIELD, Fitzwilliam Street, 6.30, Rev. J. B. TONKIN
HULL, Park Street Church (Unitarian), 6.30, Rev. ERNEST PENN

ISLE OF WIGHT, NEWPORT, Unitarian Christian Ch., 11 and 6.30, Rev. W. CARTER

KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PEWE
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MORROP
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER

LANCASTER, St. Nicholas Street Church, 6.30, Rev. L. HALL
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Dr. R. W. WELSH
LEICESTER, Marlborough Road, 11, Junior Church, 6.30, Mr. C. V. WALKER
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Mr. T. GREGORY
LITCHFIELDS, Vernon Hill, Gorsten Walk, 11, Local Arrangements
LIVER, Wargate Chapel, 11, Rev. W. J. MCELDOWNEY
LINCOLN, High Street, Unitarian Chapel, 6.30, ——
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. M. TIMMALL
LIVERPOOL, Benidt Free Church, 11, Mrs. P. SIMPSON
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KEIR MURREN
LIVERPOOL, Gateacre Chapel, 11, Rev. S. R. BUTLER
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Miss H. DEEDS-WILLIAMS
LIVERPOOL, Hope Street, 6.30, Supply
LIVERPOOL, Ullet Road, 11 and 6.30, Dr. H. J. MCLACHLAN
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. DONALD P. MAW
LONDON, Brixton, Effra Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. JOHN KELTY
LONDON, Forest Gate, Upton Lane, 6.30, No Service
LONDON, Golders Green, Hoop Lane, 11, Rev. W. WADDINGTON, 6.30, Rev. K. C. TREACHER
LONDON, Hackney, New Gravel Pit Church, Clapton Place, 6.30, Rev. JOHN KELTY
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD P. MAW
LONDON, Highgate Hill Unitarian Church, 11, Rev. K. C. TREACHER, (Also 6.30, 2nd Sunday in the month)
LONDON, Ilford High Road, 6.30, Mr. C. G. KENNEY
LONDON, Islington Unitarian Church, Upper Street Pentonville Hill, 6.30, Rev. A. V. FOX
LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Mr. W. E. REEVE
LONDON, Leytonstone, Lea Bridge Road, Knotts Green No Service
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. J. W. DUMBLE
LONDON, Richmond Free Church, Ormond Road, 11, Rev. J. W. DUMBLE
LONDON, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church, 6.30, Rev. ARTHUR PEACOCK
LONDON, Wandsworth Unitarian Church East Hill, 11, Rev. ARTHUR PEACOCK, (Also 6.30, 1st Sunday in the Month)
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays, 6, Rev. T. L. JONES
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. W. WADDINGTON
LYTHAM St. ANNES (Ansdell), Unitarian Church, Channing Road, 11, ——

MAIDSTONE, Unitarian Church Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Supply
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. ALBERT SMITH
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE BONNER
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. ROBERTS
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. JOHN GILL
MANCHESTER, Renshaw Street Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. I. TOSELAND
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, No Service
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Mrs. H. WILSON
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. E. A. DAVIES
MIDDLETON, Old Road Chapel, 6, Supply
MORECAMBE (see Lancaster)
MORETONHAMPSTEAD, 3, and NEWTON ABBOT, 6.30, Rev. C. G. TOONE
MOSSLEY, Christian Church, Stamford Road, 10.45 and 6, Supply

NANTWICH, Old Chapel, 6, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. F. H. J. THORNTON
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B. SHORT
NORTHAMPTON, Kettering Road Church, 6.30, Mr. G. WILKINSON
NORWICH, Octagon Chapel Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45, Mrs. J. COWPERTHWAITE, 6.30, Mr. C. V. WALTON

OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GORE
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30, No Service

PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. W. HILL WAREING
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. W. STEPHENSON
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. KERSLEY
POOLE, Unitarian Church, Hill Street, 11.15, Junior Church 6.30, Rev. LAWRENCE REDFERN
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. JOHN R. STURGES
PRESTON, Unitarian Chapel, Church Street, 6.30, ——

RINGWOOD, Hants, The Meeting House, 6.30, Dr. J. CYRIL FLOWER
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. WILLIAM BEER
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. N. J. TEAPE

SALE, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. WILKINS
SHEFFIELD (Attercliffe), 6.30, Supply
SHEFFIELD, Fulwood Old Chapel, 11, Mr. A. GRAVES
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. M. CONSTANCE HARRIS
SHEFFIELD, Unity Church, Crookesmoor Road, 11, Rev. E. D. DAVIES
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. W. C. NEWTON
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Rev. H. J. ROSSINGTON
SOUTHEND-ON-SEA, Dunlay Road, 11, Children's Church, 6.30, Miss M. GRIFFITHS
SOUTHPORT, Portland Street Church, 11, Mr. A. PATTERSON, 6.30, Mr. F. FITZPATRICK
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. HODGSON
ST. HELENS, Corporation Street, 6.30, Rev. STANLEY R. BUTLER
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. F. W. BARR
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. SIMPSON, 6.30, Mr. A. BENTON
SWANSEA, Pennard Free Christian Meeting House, 11, Rev. B. VINEY
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. VINEY (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 10.45, Mr. G. JONES, 6.30, Mr. D. F. EXLEY

TAUNTON, Mary St. Chapel, 11, Rev. W. H. CORNELL, 2.30, Sunday School
THORNBURY, Old Meeting House, Ashford Road, 6.30, Rev. G. KIRKBY
TOTTERIDGE, Unitarian Church, 10.45 and 6, Mr. A. L. PEARSON
TORQUAY, Unity Church, Montpelier Road, 11 and 6.30, Rev. CHARLES EASTON
TROWBRIDGE, Conigre Unitarian Church, 11 (1st Sunday in month) and 6, Rev. A. P. O. THOMAS

WALLASEY, Memorial Church, Manor Road, 11, Mr. E. C. TOWNSEND, 6.30, Mrs. S. R. BUTLER
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. ERIC WILD
WATFORD, Friends' House, Church Road (by permission), 7.30, Rev. J. REECE WALKER
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Mr. P. J. SPENCER
WEST KIRBY, Brookfield Gardens, 11, Rev. J. KEIR MURREN
WHITBY, Flowergate, 2.30, (Junior Church), Rev. W. T. WILKINS

YORK, St. Saviourgate Chapel, 6.30, Supply

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GRIFFIN
MELBOURNE, Unitarian Church, Cathedral Place, C.1; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month. Evening 7 p.m. Rev. V. JAMES
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. FEATHERSTONE, 19 Clifton Crescent, Mt. Lawley
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St. 7.15, Rev. G. E. HALL. Manse Telephone LX 3321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Gaire Alley, Melbourne, C.1. Minister Rev. W. BUTTERLEY. Meetings as announced
SEAFORD, CONGREGATIONAL CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BUTTERLEY

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street 11, Rev. ARTHUR CRABTREE
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JOHNSON
VANCOUVER, B. C., Unitarian Church of Vancouver, 1,550 Trench Avenue West 11, Supply

NEW ZEALAND

AUCKLAND, Unitarian Church, Parnnelly Road, 11 and 7, Rev. E. H. MORRIS
WELLINGTON, Unitarian Free Ch., Tilleff's Buildings, 180 Lambton Quay, Supply

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Will any minister or Lay preacher in the denomination who can supply Kendal pulpit for odd Sundays or over a period, please communicate with Mrs. E. A. Ducksbury, 4 Romney Villas, Kendal.

Change of Address

Rev. and Mrs. Francis Terry to "Glendower," The Mount, Shrewsbury.

Miscellaneous

AUTHORS invited submit MSS all types (including Poems) for book publication, Stockwell, Ltd., Elms Court, Ilfracombe (Estd. 1898).

Continued from page 293

warmly welcomed Mr. McKinney to Bridgwater Chapel and said this was an historic occasion for both Chapel and Town. The Rev. D. McKinney, in reply, said how deeply grateful he would always be for the welcome extended to him and the hospitality with which he had been received. He was proud and privileged to have stood in the Bridgwater pulpit. He then informed the gathering that an invitation would be coming to the Borough of Bridgwater from the three Bridgwaters in Massachusetts, and Brockton, in view of their forthcoming tercentenary celebrations in 1956. The Mayor replied by extending the Town's welcome to Mr. McKinney and expressed the hope that his stay would be, though short, a happy one and that he would himself see that it was! On the next morning, Mr. McKinney was shown the Mace, Council Chamber and places of historic interest before being entertained by the Mayor to lunch. The Member of Parliament for Bridgwater, Mr. G. Wills and his wife and the Minister and Mrs. Cordell were also present.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Severely Critical

Sir,—The severely critical attitude to Billy Graham which has often appeared in *The Inquirer* lately raises two difficult problems. Firstly, what is the connection between theology and spiritual effectiveness? It seems to me undeniable that St. Paul, St. Ignatius Loyola, John Wesley and General Booth were all to some extent genuinely inspired men and that many people who met them had their lives raised to a nobler and happier level as a result. While in common with most Unitarians I do not accept the theology of any of these men I am forced to admit that many people who hold what are to us the correct views seem curiously lukewarm as if they had purchased intellectual integrity only at the cost of sacrificing spiritual power, so that they have little to give.

Secondly, Unitarianism has been defined (I believe by Mr. Ratter) as "Christianity reduced to its simplest terms," yet most of its statements appeal only to rather intellectual people as was shown by that interesting special number of *The Inquirer* last spring. A great religion must not only be for the philosophers, but also a simple, challenging message for the common man. We are told of Jesus that "the common people heard him gladly," yet in all honesty can we say that we have found this common touch? How many of the common people hear us at all?

I feel, therefore, that while it may be our duty in the name of truth to criticize certain of Graham's teachings we need to be much more cautious in attacking his work. Only time will show whether God is in it or not. Like General Booth, he *may* be an instrument of that Divine Compassion which seeks all men, and to me at least these attacks have a slight tang of arrogance, of the ivory tower. Might it not be more fitting if we stressed rather how much we have to learn in the application of religion so that we can bring the pure religion of Jesus to more people than ourselves?—Yours,

Hove, Sussex. *E. A. Martin*

An Age of Anxiety?

Sir,—As one who attended the Belfast L.A.R.F. Congress may I express appreciation of the Editor's comments in the last issue of *The Inquirer* on the handling of the main theme of the Congress with its out of date sociological emphasis.

Though there were several interesting sessions on other subjects, I felt the lectures on the main theme, "Liberal Religion in an Age of Anxiety" very largely proved a lost opportunity and avoided the real issues.

I would add, however, that we did approach the crucial problems, when, on the occasion of the memorable Sunday morning Congress Service, Dr. E. L. Allen declared the deepest cause of the widespread anxiety of our time to be, in Buber's words, "the eclipse of God". The thoughtful seek him and cannot find him: the thoughtless fill their lives with the material satisfactions of this age and are not conscious that anything is missing. And at the close of his sermon Dr. Allen reminded us that the struggle to maintain an unsatisfying creed is in itself productive of anxiety. In the place of this struggle he gave us the discipleship of Christ as a personal spiritual adventure. Had this theme been expanded during the next three days of the Congress instead of turning aside to deal with sociological matters, how much more fruitful might have been our thinking. We might, perhaps, have achieved, however painfully, that "act of creation" to which the Editor refers in his article. We might have discovered, not so much the historical Jesus as the living Christ in our midst to-day.

Letchworth. *Jean E. Lindsay.*

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